

Socialism

Is It Possible or Necessary? A Study of Some Social Problems.

BY NORMAN B. DRESSER.

That there is a growing interest in social and economic questions is shown by the large attendance at any meetings where these questions are discussed. At every one of Bishop Spalding's lectures on social reform the church was crowded to its fullest capacity by interested audiences. Emma Goldman's lectures were also largely attended. Probably many attended from curiosity, but more went to learn what solution of the social problems of the day she had to offer. This interest arises from the increasing seriousness of these questions. People are asking why should we have these recurring seasons of depression? Why should there be so many men anxious to work but unable to obtain it? Why, in a rich country like this, should there be an increasing amount of poverty? Why should the relations between capital and labor be growing more and more antagonistic? And is it not possible to have such a condition of society that involuntary poverty should be unknown and the laborer receive the full reward of his toil?

Nearly every one who has given any attention to these questions has some explanation of our industrial trouble and some certain panacea that will cure them. Some believe financial legislation is the remedy; others think that all we need is a readjustment of the tariff; still others think that the dissolution of the trusts will bring peace and prosperity to all. A growing number are coming to believe that Socialism is the only remedy. That capitalism and the wage system must be abolished, and all the means of production and distribution must be owned and operated by the whole people; that we must have an industrial democracy as well as a political democracy.

Bishop Spalding is evidently of this number. He gave a very complete exposition of the principles of Socialism, the arguments in its favor and some of the superficial arguments made against it. I propose in these papers to take up the subject from a somewhat different standpoint. To inquire into the real oppressor of labor and should be abolished. If the wage system, with some important changes, may not give the laborer the full reward for his toil and provide fuller rewards for individual efforts than are proposed by Socialism; to see if the competitive system, under certain conditions, may not be a means of progress rather than the deadly struggle which is now.

Some Proposed Remedies Examined.

Bishop Spalding pointed out the inefficiency of some of the proposed remedies. He showed that charity, however generous, was entirely palliative. That its tendency is to pauperize. That organized charity, while more efficient, takes away the personal element. He showed that enlightened selfishness, which is relied upon by some, could never be general. He might also have shown that the employer, however generously inclined, cannot pay higher wages than his competitor and hope to survive in the struggle for business, and that it is the most selfish and greedy employer of labor in any industry that determines the general average of wages in that industry.

Another large class, of whom Mr. Rockefeller is a shining example, believes that if the working man is frugal and economical he might place himself in an independent position. He might, indeed, become a capitalist himself. Now, thrift and frugality are admirable qualities, and if some workers had exercised these virtues during the past few years they would not be homeless and penniless today. But what would happen if these virtues were to become universal? If any considerable number of working men were to cut down the expense of living and save 10, or 15, or 20 per cent of their wages? It would create an industrial panic. It would lessen the demand for goods to just the extent of their savings. It would create a surplus which would call overproduction or underconsumption, and throw thousands of men out of employment who were producing the goods which the economical laborer was ceasing to consume. In the other hand, it would cause a general reduction of wages. For since a large body of working men could subsist upon 10, or 15, or 20 per cent less wages competition among working men for work would make them willing to accept that much less for the sake of obtaining work, for wages depend on what a man can live on, not on what he can save. Who is more frugal and saving than a Chinaman? He can live on 5 cents a day in his own country, yet I never heard of him becoming independently wealthy on his savings there; and who wants to live like a Chinaman? If any considerable number of working men, by extreme frugality, were able to live on 50 and 25 cents per day, their wages would very nearly approach these figures. We see this by the sweatshop workers in the great cities, who are able to live on a mere pittance and therefore receive only a pittance as wages. Our Greek and Italian fellow-workmen are frugal and saving, yet they are not held up as examples for the American working man to emulate. In fact, I recall that certain Salt Lake editors deplored the fact that several thousand of them recently left the west for their homes in Europe and took their savings with them. These editors evidently believed these foreigners should have spent their money here, instead of taking it out of the country, and wondered how the United States could survive such a drain of its money. Let me here refute the common fallacy that foreigners take away our money out of the country, or that they leave in this country only the few dollars they have spent for their frugal living. As a matter of fact, for every dollar they are supposed to have taken out of the United States they have added probably a hundred dollars to the tangible wealth of the country in the products of its mines and mills, its irrigation ditches, its streets, sewers, etc. What these working men do is to leave with the bankers and postmaster of Salt Lake City or New York, or some other American city, every dollar of their savings. They receive a draft or order in exchange for their money, and they change these drafts back into the money of their own country when they get there. These drafts and orders are finally settled for by the products of the farms, the mills and the mines of this country. Sometimes a balance may be settled for in gold, but it is gold as a product of our mines, not as money. So that all the savings that foreigners take home with them, or the \$500,000,000 American tourists annually spend in Europe do not lessen the circulating medium of this country by a dollar. There is no international money. International trade is effected by an exchange of credits and commodities, not of money.

Another class of would-be saviors of society, of whom Andrew Carnegie is a conspicuous example, believes that book learning and technical education

will solve the problem of poverty and raise the workingman into a position of prosperity. Mr. Carnegie is engaged in the laudable enterprise of distributing libraries throughout the country and endowing technical schools. Other organizations and individuals are doing likewise, so as to bring industrial education within easy reach of all who desire it. The Y. M. C. A. of Salt Lake and other cities is doing a good work in this direction, and will doubtless be the means of placing many young men in positions where they can earn increased salaries. Now this is to be commended, but it does not lessen materially the number of men out of work; it does not decrease the 4,000,000 paupers that Robert Hunter tells us there are in this country. It is not the final solution of the labor problem. We are told there is always room at the top. But it is only because so few get to the top. Any considerable number added to the ranks of skilled labor would inevitably reduce wages in those departments of labor. The higher wages the skilled workman receives is not due to the superior value of his services, but rather to the comparative scarcity of those able to do this work. Skill, education and knowledge are of superior advantage as productive powers only when they are not universal. The work of the section hand is just as necessary as that of the locomotive engineer and if locomotive engineers were as plentiful as section men, and section men were as scarce as locomotive engineers, their wages would be reversed. How quickly a high-salaried trade which can be readily and inexpensively learned attracts workers to it and reduces wages is shown by the automobile industry. This industry grew so rapidly that there was a great demand for chauffeurs. This demand was so readily met by technical schools and private instruction that wages began to fall and a trade paper recently stated that the profession was in danger of being overcrowded. It is quite conceivable that wages of chauffeurs may finally drop to that of a good coachman, or to that of any other trade no more difficult to learn. Labor unions recognize this fact by attempting to restrict the number of apprentices that shall be employed in the trades they control. They know that any considerable addition to the number of workers in a trade will inevitably reduce wages in that trade to the average of the other trades not so restricted. It is a selfish motive, but selfishness and greed are the natural results of our present industrial system.

A great many believe that labor unions will solve the problem. Now, in a good many trades, especially those of the more skilled workers, labor unions have been of immense value in reducing the hours of labor, in improving the conditions of work, and forcing wages up or preventing them from being lowered. The strike and the boycott are the only weapons of such organizations. These more often fail of their purpose than they succeed. The strike is a selfish motive, but selfishness and greed are the natural results of our present industrial system.

Effect of Labor Unions.

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Trusts Here to Stay.

President Roosevelt and many others believe that the trusts are the great national menace, and should be dissolved. But the trusts are here to stay. They are a natural evolution of our industrial system. These combinations of capital arise from the unnatural competition which also forces labor to combine, and it is no more possible to dissolve them back into separate corporations than it is to dissolve labor organizations, or prevent the gradual merging of the railways into one huge system. The trust is a labor-saving device and results in economy of production, and while nearly all the benefits of this lessened cost go to the trust rather than the consumer, the unreasonable profits they appropriate come from certain privileges they enjoy rather than from their great aggregation of capital. To deprive them of their unjust profits and give the public the advantages of the economy of production which trusts effect it is not necessary to dissolve them or for the people to own the trusts. It is only necessary to deprive them of the special privileges which they enjoy so that they can receive only the legitimate profits to which true capital is justly entitled. But suppose the trusts were destroyed and were made competing corporations, as a result of this competition the price of their goods were materially reduced, would the laborer be benefited? Not at all. For whatever reduction in the cost of living this might effect it would soon show itself in reduced wages, for competing workmen would be able to live upon less and therefore they would work for less. Wages would fall as close to the line of subsistence as before.

The Iniquitous Tariff.

So with the tariff. There are probably not many intelligent workmen who believe that the tariff is any protection to labor. It is some protection to the manufacturer, and some workmen may still think that their wages depend upon the profits of their employer, but I think their number is growing less. The workman sees that it does not make much difference to him whether the foreigner makes the goods in his own country, or comes to this country and takes the American workman's job away from him at a lower wage. As a means of raising revenue the tariff is equally indefensible. It is an expensive, unequal and scientific system. Absolute free trade is the only true method of taxation, and under it alone can produc-

tion and exchange be just and natural. All revenues for the use of society should be drawn from the values society alone creates, and not from production and consumption, but as far as the workman is concerned, it makes little difference whether he is under protection or free trade. There is as much poverty and unemployed labor in free trade England as there is in Germany which has protection. If free trade should result in increasing international competition, smashing a few trusts, and reducing the cost of some goods, it would be followed by a reduction of wages as close to the margin of subsistence as before.

Government and Municipal Ownership.

There is a growing sentiment in favor of the public ownership of the railroad and all other public utilities, and such a change is necessary. For the immense profits of these corporations which control these public utilities are apparent to all, but I think the benefits of such a change without a still more important change is greatly overestimated. It may be quite true that if a million and a half railway employees, and a hundred thousand telegraph operators were government employees under a thoroughly efficient civil service system, it would result in great benefits to them and the service, as it has to the employees of the postoffice departments under such civil service regulations. Their wages would undoubtedly be higher, their hours of employment less, the conditions of labor better and the certainty of employment and advancement would be greater. With profits eliminated and discriminations abolished, railway charges could be greatly reduced and equalized. The better conditions of the service would also draw into these employments the best of men and might result in slightly raised wages in other employments. The same results would follow to a limited degree if each municipality owned its own street railway and lighting and telephone systems and operated them as a city owning these as for owning its waterworks. No city should turn over its streets to private corporations for their profit. Under a wise system of municipal management the charges for street car service, lighting and other public functions now undertaken by private corporations could be greatly reduced and the service improved, as has been proved in hundreds of cases in the United States and elsewhere.

But suppose, through the government ownership of railways and other national utilities, and municipal ownership of municipal utilities, a great saving should be effected and the cost of goods considerably reduced, who would get the benefit? Not the capitalist as a capitalist, nor the wage-earner. Competition among the makers and sellers of goods would reduce their profits to the same average return as before, while competition among workmen for work would reduce their wages again to the same narrow margin above subsistence. Certainly there is as much poverty in Germany as in this country, since municipal ownership was introduced there before. Government ownership of railways in Germany and France and other European countries has not lessened poverty nor reduced the number of the unemployed. It is not because these public utilities are operated democratically, for even under the management of a despotic monarchy profits have been eliminated, and this is the chief advantage claimed for government and municipal ownership. In my article next Sunday I will touch on the effects of an improved currency system, and then endeavor to point out the fallacy of Karl Marx that the surplus value created by labor goes to the capitalist.

CHURCH ANNOUNCEMENTS.

Methodist.
First Methodist Episcopal Church.—Corner Second East and Second South streets. Dr. Francis Burgett, pastor. Class meeting at 10:30 a. m. Dr. Burgett, preaching at 11 a. m. subject: "Now and Then"; anthem by the choir and solos by G. Plummer and Mr. H. J. Stearns, superintendent. Epworth League meeting at 7:30 p. m. subject: "An Easter Message." Special music for the evening service. See the program in musical columns of this issue. A live debate between Messrs. Allen and Settle; recitations by Miss Frasier and Miss Settle. Lecture Friday evening by Dr. Short, subject: "How to Kill the Blues." Union Evangelistic meetings during week at the First Presbyterian church.

Episcopal.
St. Peter's Church.—67 North Second West street. Holy communion at 9 a. m.; Sunday school at 9:45 a. m.; evening prayer and sermon at 7:30 p. m.
St. Mark's Cathedral.—225 East First Street. Rev. J. B. McLean, pastor. Services for Easter day: Holy communion at 6:45 and 8 a. m.; morning prayer, holy communion and sermon at 10:30 a. m.; kindred note the change of hours for this day. No Sunday school in the morning, but a children's service, with singing and prayer, at 10:30 a. m.; prayer at 7:30 p. m. with sacred cantata, "The Resurrection," sung by the choir.
St. Paul's Church.—Main and Fourth South streets. Rev. Charles E. Perkins, pastor. Holy communion at 9 a. m.; Sunday school at 9:45 a. m.; evening prayer and sermon at 7:30 p. m.

Baptist.
East Side Baptist church, Third South and Seventh East streets. L. S. Bost, minister. Preaching at 11 a. m. subject: "He Is Risen," the meaning and significance of the Resurrection. Evening at 8 o'clock. "Conditional Immortality, the Wondrous Grace of God." Special Easter music morning and evening. Baptism at the evening service. Easter exercises, graduation of class from the primary department, 12:30 p. m. Junior meeting at 4 p. m. Young people's meeting at 7 p. m.

Baptist.
First Baptist church.—Rev. D. A. Brown, pastor, will hold services in the Jewish Temple, on Fourth East, between Second and Third South, at 11 a. m. and 8 p. m. The Rev. James Armstrong will preach in the morning, and the Rev. George L. White in the evening. There will be special Easter music morning and evening. Sunday school at 12:30 p. m. G. M. Fraser, superintendent. B. Y. P. U. at 7 p. m. leader, Miss Marie Fitzgerald. Choir "Sunday Our Weekly Easter and How to Observe It." Wednesday evening service at A. M. Flynn's, 31 South Second West, topic, "The Sustaining Promise." A welcome to all.
Murray Baptist church.—One block west, on Seventeenth South. Jesse Hyde, pastor. Sunday school Sunday morning at 10 o'clock. Short Easter program at 11 o'clock. Junior service Sunday afternoon at 3 o'clock. Preaching Sunday evening at 8 o'clock; subject of sermon, "Easter Message." The sermon will be illustrated with stereopticon slides.
Rio Grande mission chapel.—Second South, between Ninth and Tenth West. Sunday school at 10 a. m.; A. M. Flynn, superintendent.
Burlington mission chapel.—Corner Tenth Avenue and Ninth street. Evangelistic school at 10 a. m.; F. J. Lucas, superintendent.

Presbyterian.
First Presbyterian church, South Temple and C streets. Rev. William M. Paden, D. D., pastor.—Morning service at 11 o'clock. On this Easter morning will be given a cantata, "Death and Life," by Harry Rowe Shelley, accompanied by Mr. Skelton's string orchestra. Evening service at 7:45. Special music at this time, with Easter anthem by the choir and solo by George Rodgers. Sunday school at 12:30 p. m. Young people's meeting at 7 p. m. All the evangelistic churches of the city, under the charge of Rev. G. L. White, will hold union services during the week in this church, commencing Monday evening at 8 o'clock.

Presbyterian.
Third Presbyterian church, Eleventh East and Eleventh South streets. Herbert E. Hays, pastor. Wade Loofbourow, superintendent of Sunday school.—Preaching at 11 a. m. subject: "The Resurrection and the Church." Preaching at 7:30 p. m. subject: "The Resurrection." Christian Endeavor at 6:30 p. m. topic, "Every Sunday an Easter." No prayer meeting Wednesday, that all may attend union services at the First Presbyterian church. Special music at Easter services.

Lutheran.
German Lutheran, St. John's church.—Seventh South and State streets. William J. Lankow, pastor. Sunday school at 10:30 a. m. Divine service at 10 a. m. sharp. Divine service, with celebration of holy communion, at 10:30 a. m.; subject of sermon, "Our Easter Festival." All Germans welcome.
Our Savior's English Lutheran church.—454 South Fourth East. William J. Lankow, pastor. No Sunday school. Divine service with celebration of holy communion, at 10:30 a. m.; subject of sermon, "Our Easter Festival." Everybody welcome.

Lutheran.
The Danish Evangelical Lutheran church.—Harold Jensen, pastor, residence, 61 E street. High mass service at 10 a. m. at the Swedish Lutheran church, corner of Second South and Fourth East. The children's choir will render the responses. Sunday school, conducted in the English language, at 2 p. m. All Danish and Norwegian people cordially invited.

Swedish Lutheran.—Second South and Fourth East. Emanuel Rydberg, pastor. Easter services: Early service, 6:30 a. m.; sermon, subject: "At the Grave"; song, "Nu Herrens År Upptädnad"; choir; song, "Blest Easter Day." Sunday school; Sunday service at 10:30 a. m.; subject, "The Necessity of Resurrection"; song, "Proclaim the Good News"; song, "Lipp Min Tunga." Sunday school; Easter song service, 8 p. m. Song 61, congregation; liturgy; song, "Britt Kvar Hosning"; choir; song, "Blow Ye the Trumpet"; song, "Sunday School"; hymn, subject: "At Emmaus"; song, "Nu Herrens År Upptädnad"; song, "Jesus Risen in Glory." Sunday school; liturgy; song 70.

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OLD SORES

KEPT OPEN BY BAD BLOOD

Whenever a sore refuses to heal, it is because of bad blood. If the place existed simply because the flesh was diseased at that particular spot, it would be an easy matter to apply some remedy directly to the ulcer that would kill the germ; or the diseased flesh might be removed by a surgical operation and a cure effected. But the very fact that old sores resist every form of local or external treatment, and even return after being cut away, shows that back of them is a morbid cause which must be removed before a cure can result.

The impurities in the blood which keep old sores open, come from different causes. A long spell of debilitating sickness, which breeds disease germs in the system, is a common source. These morbid impurities get into the circulation, and the blood becomes a polluted, infectious fluid, which, instead of nourishing the fibres and tissues of the flesh, irritates and ulcerates them, and continually discharges its impurities into the open sore, and prevents the place from healing. Another cause for bad blood is the retention in the system of the refuse and waste matters of the body. Those members whose duty it is to carry off the useless accumulations, become dull and sluggish in their action and leave their work imperfectly done, and this fermenting matter is absorbed into the circulation. The weakening or polluting of this vital fluid may also come from the results of some constitutional disease, while persons who are born with an hereditary blood taint are very apt to be afflicted with sores and ulcers.

Local or external applications can not cure an old sore, because they do not reach the blood. Such treatment may reduce the inflammation, lessen the pain and discharge, and tend to keep the place clean, and for this reason should be used, but it can do no real good toward effecting a permanent cure.

S. S. S. cures sores and ulcers by purifying the blood. It removes every impurity and taint from the circulation, and completely does away with the cause. When S. S. S. has cleansed the blood, the sore begins to heal, and it is not a surface cure, but the healing process begins at the bottom; soon the pain and inflammation leave, the discharge ceases, and the place fills in with firm, healthy flesh.

S. S. S. is purely vegetable, made only from roots and herbs, and the place fills in with firm, healthy flesh.

S. S. S. is for sale at all drug stores.

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Scientist.
First Church of Christ, Scientist.—336 E. Third South street. Sunday school at 9:45 a. m.; church services at 11 a. m. and 8 p. m., subject, "Doctrine of Atonement"; Wednesday evening at 8 o'clock. A meeting is held for the purpose of telling of the healing of sin and disease. Free reading rooms open daily, except Sunday, from 10 a. m. to 5 p. m. in rooms 506-507 Scott building, 188 Main street. All welcome to these services.

Reorganized Church.
Reorganized Church of Jesus Christ of Latter-day Saints.—Federation hall, room 1, at 11 a. m. and 7:30 p. m. preaching by Elder C. Briggs. Sunday school at 10 a. m.; Bible class at 6 p. m.

Adventists.
Church corner Fifth South and Sixth East streets. S. G. Huntington, pastor. Lecture Sunday evening at 8 o'clock by Dr. Gardner. Subject: "Narcotics." Health class Tuesday at 8 p. m.; prayer meeting Wednesday at 8 p. m.; Sabbath school Saturday at 10 a. m.; preaching at 11 a. m.

Central.
Central Christian church, Fourth East and Fifth South streets. Rev. Albert Buxton, Ph.D., pastor.—Sunday school at 9:30 a. m.; W. B. Lepper, superintendent. Preaching at 11 a. m. Christian Endeavor at 6:30 p. m. Miss Ethel Hardy, president. Junior Endeavor Friday at 4 p. m. Mrs. Buxton, superintendent. Prayer meeting Wednesday evening. Dr. Buxton's sermon topic, "Awakening of Spring in the Soul." Sunday night the choir will render a cantata, with other special music, in place of the regular service.

Unitarian.
First Unitarian society, 138 South Second East street. William Thurston Brown, minister.—Preaching at 11 a. m. subject, "Reasons for Belief in Personal Immortality and Relation of This Belief to Life." Special Easter music by Unity quartet. Easter Sunday school exercises at 12:15 p. m. Lloyd alliance of liberal women Tuesday at 2:30 p. m. Mrs. J. F. Cowan will read a paper on "Buddhism, by Emerson, and Jesus." A program will follow. Social Science club Friday at 8 p. m. Rev. John C. Mitchell of Boise will lecture on "The Scientific Exposition of Immortality." Rummage sale on Saturday.

Congregational.
First Congregational Church.—Fourth East and First South, Elmer I. Goshen, pastor. Services this day at 11 and 7:45 with Easter messages and music; Sunday school at 12:30; Christian Endeavor at 6:30 p. m. All are welcome to all worshippers at these services.

Salvation Army.
Barracks 132 East Second South: 11 a. m., holiness; 2 p. m., junior meeting; 4 p. m., young people's legion; 8 p. m., battle for souls. These meetings will be conducted by Major Harris of Denver, assisted by a host of other officers and soldiers. Ensign and Mrs. Baldwin, M. charge.

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